SEVERAL

LETTERS

AND

PASSAGES

Between

HIS EXCELLENCY,

The Lord General

CROMWEL

AND THE

Governor of *Edinburgh* Caſtle,

AND

The MINISTERS there,

Since His Excellencies Entrance into EDINBURGH.

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125

For the Honorable, The Governor of the Caſtle of *Edinburgh*.

SIR,

I Received Command from my Lord General, to deſire you to let the Miniſters of *Edinburgh*, now in the Caſtle with you, know, That they have free liberty granted them, if they pleaſe to take the pains, to preach in their ſeveral Churches; and that my Lord hath given ſpecial Command both to Officers and Soldiers, That they ſhall not in the leaſt be moleſted.

Edinburgh the 9 of *Septemb.* 1650.

Sir, I am your moſt humble Servant,

EDW. WHALLEY.

From the Governor of *Edinburgh* Caſtle to Colonel *Whalley*; with my Lord Generals ANSWER.

SIR,

I Have communicated the deſire of your Letter to ſuch of the Miniſters of *Edinburgh* as are with me; who have deſired me to return this for

 Anſwer,

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Anſwer, That though they are ready to be ſpent in their Maſters ſervice, and to refuſe no ſuffering, ſo they may fulfil their Miniſtery with joy: Yet perceiving the perſecution to be perſonal, by the practice of your party upon the Miniſters of Chriſt in *England* and *Ireland*, and in the Kingdom of *Scotland* ſince your unjuſt Invaſion thereof; And finding nothing expreſt in yours, whereupon to build any ſecurity for their perſons while they are there, and for their return hither, they are reſolved to reſerve themſelves for better times, and to wait upon Him who hath hidden his face for a while from the Sons of *Jacob*. This is all I have ſay; but that I am, Sir,

Your moſt humble Servant,

9 Septem. 1650.

W. Dundas.

For the Honorable, The Governor of the Caſtle of *Edinburgh*.

SIR,

THe kindeneſs offered to the Miniſters with you, was done with ingenuity, thinking it might have met with the like: but I am ſatisfied to tell thoſe with you, That if their Maſters ſervice (as they call it) were chiefly in their eye, Imagination of Suffering would not have cauſed ſuch a return; much leſs the practice by our Party (as they are pleaſed to ſay) upon the Miniſters of Chriſt in *England*, have been an Argument of perſonal perſecution: The Miniſters of *England* are ſupported, and have liberty to preach the Goſpel, though not to Rail, nor under pretence thereof

to

126.

to over-top the Civil Power, or debaſe it as they pleaſe: No man hath been troubled in *England* or *Ireland* for preaching the Goſpel; nor has any Miniſter been moleſted in *Scotland* ſince the coming of the Army hither. The ſpeaking Truth becomes the Miniſters of Chriſt: when Miniſters pretend to a glorious Reformation, and lay the foundation thereof in getting to themſelves worldly Power, and can make worldly mixtures to accompliſh the ſame, ſuch as their late Agreement with their King, and hopes by him to carry on their Deſign, may know, That the Sion promiſed and hoped for, will not be built with ſuch untempered morter. As for the unjuſt Invaſion they mention, time was when an Army of *Scotland* came into *England*, not called by the Supreme Authority: we have ſaid in our Papers with what hearts, and upon what accompt we came, and the Lord hath heard us, though you would not, upon as Solemn an Appeal as any experience can parallel. And although they ſeem to comfort themſelves with being the Sons of *Jacob*, from whom (they ſay) God hath hid his face for a time; yet its no wonder, when the Lord hath lifed up his hand ſo eminently againſt a Family, as he hath done ſo often againſt this, and men will not ſee his hand, if the Lord hide his face from ſuch, putting them to ſhame both for it, and their hatred at his people, as it is this day. When they purely truſt to the Sword of the Spirit, which is the Word of God, which is *powerful to bring down ſtrong holds, and every imagination that exalts it ſelf*, which alone is able to ſquare and fit the ſtones for the *New Jeruſalem*; Then, and not before, and by that means, and no other, ſhall *Jeruſalem* (which is to be the praiſe of the whole Earth) the City of the Lord be built, the Sion of the Holy One of Iſrael. I have nothing to ſay to you, but that I am, Sir,

Septemb. 9. 1650.

Your humble Servant,

O. CROMWEL.

A Letter from the Governor of *Edinburgh* Caſtle, for the Right Honorable the Lord *Cromwel*, Commander in Chief of the Engliſh Army.

My Lord,

YOurs I have communicate to theſe with me whom it concerned, who deſire me to return this Anſwer, That their ingenuity in proſecuting the ends of the Covenant according to their vocation and place, and adhering to their firſt Principles, is well known; and one of their greateſt regrets is, that they have not met with the like: when Miniſters of the Goſpel have been impriſoned, deprived of their Benefices, ſequeſtrate, forced to flee from their dwellings, and bitterly threatned for their faithful declaring the will of GOD againſt the godleſs and wicked proceedings of men, That it cannot be accounted an imaginary fear of ſuffering in ſuch as are reſolved to follow the like freedom and faithfulneſs in diſcharge of their Maſters Meſſage; that it ſavors not of ingenuity to promiſe liberty of preaching the Goſpel, and to limit the Preachers thereof, that they muſt not ſpeak againſt the ſins and enormities of Civil Powers, ſince their Commiſſion carryeth them to ſpeak the Word of the Lord unto, and to reprove the ſins of perſons of all ranks, from the higheſt to the loweſt: That to impoſe the name of Railing upon ſuch faithful Freedom, was the old practice of Malignants againſt the Miniſters of the Goſpel,

127

ſpel, who laid open to people the wickedneſs of their ways, that they ſhould not be enſnared thereby: That their conſciences bear them record, and all their hearers do know, that they meddle not with Civil Affairs further then to hold forth the rule of the Word, by which the ſtraightneſs and crookedneſs of mens actions are made evident. But they are ſorry that they have juſt cauſe to regret, that men of meer Civil place and employment, ſhould uſurp the calling and employment of the Miniſtery, to the ſcandal of the Reformed Kirks, and particularly in *Scotland*, contrary to the Government and Diſcipline therein eſtabliſhed, to the maintenance whereof you are bound by the Solemn League and Covenant. Thus far they have thought fit to vindicate their return to the offer in Colonel *Whalleys* latter offer: The other part of yours which concerns the Publique as well as them, they conceive that all hath been anſwered ſufficiently in the publique Papers of the State and Kirk: onely to that of the ſucceſs upon your ſolemn Appeal, they ſay again what was ſaid to it before, That they have not ſo learned Chriſt, as to hang the equity of their Cauſe upon events, but deſire to have their hearts eſtabliſhed in the love of the Truth in all the tribulations that befal them. I onely do adde that I am

My Lord,

Septembr. 9. 1650. *Your moſt humble Servant,*

W: DUNDAS.

For

For the Governor of *Edinburgh* Caſtle.

SIR,

BEcauſe I am at ſome reaſonable good leiſure, I cannot let ſuch a groſs miſtake and inconſequential reaſonings paſs without ſome notice taken of them. And firſt, their ingenuity in relation to the Covenant, for which they commend themſelves, doth no more juſtifie their want of ingenuity in anſwer to Colonel *Whalleys* Chriſtian offer, concerning which my Letter charged them with guiltineſs, deficiency, then their bearing witneſs to themſelves of their adhering to their firſt Principles and ingenuity in proſecuting the ends of the Covenant, juſtifies them ſo to have done, meerly becauſe they ſay ſo. They muſt give more leave henceforwards, for Chriſt will have it ſo, will they nill they, and they muſt have patience to have the truth of their doctrines and ſayings tryed by the ſure touchſtone of the word of God; and if there be a liberty and duty of tryal, there is a liberty of judgement alſo, for them that may and ought to try; which if ſo, they muſt give others leave to ſay and think, that they can Appeal to equal Judges, who have been the trueſt fulfillers of the moſt real and equitable ends of the Covenant: But if theſe Gentlemen which do aſſume to themſelves to be the infallible Expoſitors of the Covenant, as they do too much to their Auditories of the Scriptures, counting a different ſence and judgement from theirs, breach of Covenant and Hereſie, no marvel they judge of others ſo authoritatively and ſeverely; but we have not ſo learned Chriſt. We look at Miniſters as helpers of, not Lords over the faith of Gods people. I appeal to their conſciences, whether any trying their Doctrines and diſſenting, ſhall not incur the cenſure of Sectary; and what is this but to deny Chriſtians their Liberty, and aſſume the infallible Chair? What doth he, whom we would not be likened unto, do more then this? In the ſecond place it is affirmed, That the Miniſters of the Goſpel have

128

have been impriſoned, deprived of their Benefices, Sequeſtred, forced to flye from their dwellings, and bitterly threatned for their faithful declaring the will of God, &c. And that they have been limited that they might not ſpeak againſt the ſins and enormities of the evil Powers: That to impoſe the name of railing upon ſuch faithful freedom, was the old practice of the Malignants againſt the Preachers of the Goſpel, &c.

If the civil Authority of that part of it, which continued faithful to their Truſt, true to the ends of the Covenant, did in anſwer to their conſciences turn out a Tyrant in a way which the Chriſtians in after times will mention with honor, and all Tyrants in the world look at with fear, and many thouſands of Saints in *England* rejoyce to think of it, and have received from the hand of God, a liberty from the fear of like uſurpations, and have caſt off him, who trod in his Fathers ſteps, doing miſchief as far as he was able, whom you have received like fire into your boſoms, of which God will, I truſt, in time make you ſenſible; if Miniſters railing at the civil Power, calling them Murtherers and the like, for doing this, have been dealt with as you mention; will this be found a perſonal perſecution? Or is ſin ſo, becauſe they ſay ſo? They that acted this great buſineſs, having given a reaſon of their faith in this action, and ſome here are ready further to do it againſt all gainſayers. But it will be found that theſe reprovers do not only make themſelves the Judges and Determiners of ſin, that ſo they may reprove; but they alſo took liberty to ſtir up the people to Blood and Arms, and would have brought a War upon *England*, as hath been upon *Scotland*, had not God prevented it: and if ſuch ſeverity as hath been expreſſed toward them, be worthy the name of perſonal perſecution, let all unintereſted men judge, whether the calling of this practice railing, be to be paralleld with the Malignants imputation upon the Miniſters, for ſpeaking againſt the Popiſh Innovations in the Prelates times, and the Tyrannical and wicked practice then on foot, let your own conſciences minde you. The Ro-

man Emperors in Christs and his Apostles times were usurpers and intruders upon the Jewish State, yet what footstep have ye either of our blessed Saviors so much as willingness to the dividing of an Inheritance, or their medling in that kinde; This was not practiced by the Church since our Saviors time till Antichrist, assuming the infallible Chair, and all that he called the Church to be under him, practiced this authoritatively over civil Governors.

The way to fulfil your Ministery with joy, is to preach the Gospel, which I wish some who take pleasure in reproofs at adventure, do not forget too much to do.

Thirdly, you say you have just cause to regret, that men of civil imployments should usurp the calling and imployment of the Ministery, to the scandal of the Reformed Kirks, *&c.*

Are you troubled that Christ is preached? Is preaching so inclusive in your function? Doth it scandalize the Reformed Kirks, and *Scotland* in particular? Is it against the Covenant? Away with the Covenant, if this be so, I thought the Covenant and these could have been willing that any should speak good of the name of Christ; if not, it is no Covenant of Gods approving, nor the Kirks you mention, in so much the Spouse of Christ. Where do you finde in the Scripture a ground to warrant such an assertion, That preaching is included in your function? though an approbation from men hath order in it, and may do well, yet he that hath not a better warrant then that, hath none at all. I hope he that ascended up on high, may give his gifts to whom he please; and if those gifts be the Seal of mission, be not envious though *Eldad* and *Medad* prophesie: you know who bids us covet earnestly the best gifts, but chiefly that we may propheſie, which the Apostle explains there to be a speaking to instruction, and edification, & comfort, which the instructed, edified, aud comforted, can best tell the Enargy and effect of; if such evidence be, I say again, take heed you envy not for your own sakes, lest you be guilty of a greater fault, then *Moses* reproved in *Joshua*, for envying,

for

129

for his ſake; indeed you erre through the miſtake of the Scriptures: approbation is an act of conveniency in reſpect of order, not of neceſſity to give faculty to preach the Goſpel. Your pretended fear leſt error ſhould ſtep in, is like the man that would keep all the wine out of the county, leſt men ſhould be drunk. It will be found an unjuſt and unwiſe jealouſie, to deny a man the liberty he hath by nature, upon a ſuppoſition he may abuſe it, when he doth abuſe it, judge. If a man ſpeak fooliſhly, ye ſuffer him gladly becauſe ye are wiſe, if erroniouſly, the truth more appears by your conviction; ſtop ſuch a mans mouth with ſound words that cannot be gainſaid, if blaſphemouſly, or to the diſturbance of the publique peace, let the civil Magiſtrate puniſh him; if truly, rejoyce in the truth; and if you will call our ſpeakings together ſince we came into *Scotland*, to provoke one another to love and to good works, to faith in our Lord Jeſus Chriſt, and repentance from dead works, to charity and love towards you, to pray and mourn for you, and for the bit e returr s to, and incredulity of our profeſſions of love to you; of the truth of which we have made our ſolemn and humble Appeals to the Lord our God, which he hath heard and born witneſs to; if theſe things be ſcandalous to the Kirk and againſt the Covenant, becauſe done by men of civil callings, we rejoyce in them, notwithſtanding what you ſay.

For a concluſion in anſwer to the witneſs of God upon our Solemn Appeal: You ſay, you have not ſo learned Chriſt to hang the equity of your cauſe upon events. We could wiſh blindeneſs hath not been upon your eyes to all thoſe marvellous diſpenſations which God hath wrought lately in *England*; But did not you ſolemnly Appeal and Pray? did not we do ſo too? and ought not you & we to think with fear & trembling of the hand of the great God in this mighty & ſtrange appearance of his? but can ſlightly call it an Event; Were not both yours & our expectations renewed from time to time, whileſt we waited on God to ſee which way he would manifeſt himſelf upon our Appeals? And ſhal we after all theſe our Prayers,

Faſtings, Tears, Expectations, and ſolemn Appeals, call theſe bare Events? The Lord pity you, ſurely we fear, becauſe it hath been a merciful and gracious deliverance to us: I beſeech you in the bowels of Chriſt, ſearch after the minde of the Lord in it towards you, and we ſhall help you by our prayers, that you may finde it out; (for yet, if we know our hearts at all) our bowels do in Chriſt Jeſus earn after the godly in *Scotland:* We know there are ſtumbling blocks which hinder you; The perſonal prejudices you have taken up againſt us and our ways, wherein we cannot but think ſome occaſion has been given, and for which we mourn; the apprehenſion you have, That we have hindred the glorious Reformation you think you were upon: I am perſwaded theſe and ſuch like binde you up from an underſtanding and yielding to the minde of God, in this great day of his power and viſitation; and, if I be rightly informed, the late Blow you received is attributed to prophane Councels and Conduct, and mixtures in your Army, and ſuch like; the natural man will not finde out the cauſe; look up to the Lord, that he may tell it you: which that he would do, ſhall be the fervent prayers of

Your loving Friend and Servant,

Edinburgh, Sept. 12. 1650.

O. CROMVVEL.

For the Governor of *Edinburgh* Caſtle.

THeſe Queries are ſent, not to reproach you, but in the love of Chriſt laying them before you; We being perſwaded in the Lord, That there is a Truth in them, which we earneſtly deſire may not be laid aſide unſought after, by any prejudice either againſt the things themſelves, or the unworthineſs or weakneſs of the perſon that offers them. If you turn at the Lords reproofs, he will pour out his Spirit upon you,

130

you, and you ſhall underſtand his Words, and they will guide you to a bleſſed Reformation indeed, even to one according to the Word, and ſuch as the people of God wait for; wherein you will finde us and all Saints ready to rejoyce, and ſerve you to the utmoſt in our places and Callings.

QUÆRES.

I. *WHether the Lords Controverſie be not both againſt the Miniſters in* Scotland *and* England, *for wreſting, ſtraining and improving the Covenant againſt the godly and Saints in* England, *of the ſame Faith with them in every Fundamental, even to a bitter perſecution, and ſo making that which in the main intention was Spiritual, to ſerve politicks and carnal ends, even in that part eſpecially which was Spiritual, and did look to the glory of God, and the comfort of his people.*

II. *Whether the Lords Controverſie may not be for your and the Miniſters in* England *ſullenneſs at, and darkning, and not beholding the glory of Gods wonderful Diſpenſations in this Series of his Providences in* England, Ireland *and* Scotland, *both now and formerly, through envy at Inſtruments, and becauſe the things did not work forth your platform, and the great God did not come down to your mindes and thoughts.*

III. *Whether you carrying on a Reformation, ſo much by you ſpoken of, have not probably been ſubject to ſome miſtakes in your own judgements about ſome parts of the ſame, laying ſo much ſtreſs thereupon, as hath been a temptation to you, even to break the law of Love towards your Brethren, and thoſe Chriſt hath regenerated, even to the reviling and perſecuting of them, and to ſtir up wicked men to do the ſame, for your Forms ſake, or but ſome parts of it.*

IV. *Whether if your Reformation be ſo perfect and ſo Spiritual,*

ritual, be indeed the Kingdom of the Lord Jesus, it will need such carnal policies, such fleshly mixtures, such unsincere actings, as to pretend to cry down all Malignants, and yet receive and set up the Head of them, and so act for the Kingdom of Christ in his Name, and upon advantage thereof, and to publish so false a Paper, so full of specious pretences to piety, as the fruit and effect of his repentance, to deceive the mindes of all the godly in England, Ireland *and* Scotland ; *you in your own consciences knowing with what regret he did it, and with what importunities and threats he was brought to do it, and how much to this very day he is against it, and whether this be not a high provocation of the Lord, in so grosly dissembling with him and His people ?*

For the Right Honorable, The Commander in Chief of the English Army.

My Lord,

YOur Papers I have communicate to these with me whom they concerned, who have desired me to return this Answer ; The Contents of these Papers do concern the publique Differences betwixt you and these of the three Kingdoms, who have faithfully adhered to the Solemn League and Covenant, and are awed by the Oath of God from accession to the guiltines of clear and evident breaches of Covenant, and have been so often and fully answered in the publique Papers of this Kirk and Kingdom ; In the Resolutions of the Assembly of Divines in *England,* and in the published Writings of the soundest Divines there, yea and of all the Reformed Kirks, That they conceive it needless (though a matter

a matter of no great difficulty) to give a particular Answer; especially since the late General Assembly have authorized their Commissioners to take into consideration matters of publique concernment to this Kirk, unto whom (if you please) you may hereafter direct Papers of that kinde: In the mean time they rest fully perswaded in their mindes, That the event of a Battel (though ordered indeed by a just and wise Providence) is no infallible proof of the Equity or Iniquity of a Cause, seeing there is one Event to the Righteous and to the Wicked, to him that sweareth and to him that feareth an Oath, as it is clear in the cause of *Israel* against *Benjamin* about the men of *Gibeah*. I am,

Septemb. 12. 1650.

My Lord,

Your most humble Servant,

W. Dundas.

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